# A SERMON

Preach'd in the

## Cathedral Church OF CARLISLE,

On *Sunday Feb.* 15. $168\frac{4}{5}$.

Being the next day after our Soveraign Lord *JAMES* the Second, was Proclaim'd KING in that City.

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By *Will. Nicolſon*, M. A. Archdeacon and Prebendary of *CARLISLE.*

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*LONDON*,

Printed for *John Gellibrand* at the *Golden-Ball* in *St. Paul's* Church-yard, 1685.

BIBLIOTHECA BODLEIANA

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TO

PHILIP MUSGRAVE, Esq;

One of the CLERKS of

His Majesties

Most Honourable Privy-Council.

SIR,

I *Know not what to think of the Present I here offer you. If it be worth your Acceptance, it cannot meet with a more deserving and worthy Patron: and, if not, you have so much kindness for the Author, that the Censure will be easie. All I can say in behalf of*

*it*

*it is only this: That its appearance in publick is encourag'd by a City, whose Loyalty has been sufficiently signaliz'd in her being own'd by the* MUSGRAVES; *and I cannot doubt but that, in this general Patronage, some small share may be allow'd to*

SIR,

Your most affectionately
faithful Servant

*Will. Nicolson.*

Prov.

## Prov. XXIV. xxi.

*My Son, fear thou the Lord and the King: and meddle not with those that are given to change.*

THat *Solomon* was as great a Maſter of Politicks as any other part of Knowledge, and that He was as expert at rearing of Kingdoms as building of Temples, we have little reaſon to doubt; if we conſider how unreaſonable 'tis to imagine that *God*, who had promiſed to make him *wiſer than all the Children of the Eaſt*, and to furniſh Him with *Underſtanding exceeding much*, ſhould yet with-hold from Him that part of Wiſdom which was moſt neceſſary for ſo great a Prince. The young King was conſcious of his own Weakneſs and Unfitneſs to *go in and out before ſo great a People*: And therefore He readily concludes that the moſt proper Boon that He could poſſibly beg at the Almighty's

mighty's Hand was *an understanding Heart*, able to direct him in the Execution of Justice and to *discern betwixt Good and Evil*. Accordingly, his Petition is heard; and God assures him that his request shall be granted him in so ample a manner, that (for Wisdom) none of all the Kings that had *gone before him* could be compared to him, neither *after him should there ever arise any like unto him*. Kings. 3. 12. So that a Monarch, thus wise and knowing, could not be mistaken in his directions: But his Advice must needs be look'd upon as most weighty and solid; as well in his prescribing the Measures of our Duty to God, and Allegiance to our Prince, as in his Cautions against the impolitick Vanity of Treason and Rebellion.

In these particulars, his own experience had been sufficient to instruct him; without any extraordinary Assistances of a Divine Spirit. He could not but have observed how the Mercy and Meekness of his Father *David* had encouraged some *Sons of Belial* in Factions and Conspiracies: and withal, how unsuccesful such Attempts had always prov'd, and how the Designs of restless Men (to subvert the Government, and to establish Anarchy and Confusion

fusion) had been continually blasted and overthrown. These notorious Plots especially had miscarried within his remembrance; and these were enough to convince him of the madness and folly of such hairbrain'd and unsetled Hotspurs as are ever uneasie under the lightest Yoke, and always *given to change.*

The first instance in this kind that King *Solomon* had met with was in his Brother *Absolom*: A Prince whose sweet Countenance, and sweeter Carriage, had (as himself fancy'd) procured him Interest enough to gratifie his Ambitions; and sufficiently strengthned his Arm to wield his Father's Scepter: Flush'd with the prospect of so good success, he resolves to give the King Battel; and either to carry the Crown, or perish in the Adventure. For the better furtherance of his Design, he begs leave of his Father to retire to *Hebron*; under pretence (forsooth) *of paying a Vow* and *offering Sacrifice*: As Rebellion never appears barefac'd at first, but steals into the World under the Veil and Mask of Religion. This plausible Petition the good King has no sooner granted then he is alarm'd with *Trum-*

pets and the *noise of War*; forced to quit *Jerusalem* and his Palace; and leave his Throne to the Usurper. But Traytors are seldom long liv'd, having always Vengeance at their Heels: and accordingly, if we follow but *Absolom* a Chapter or two further, we find him hang'd and stab'd.

The second Plot, in the latter end of King *David*'s Reign, we find to spring out of the Ruins and Rubbish of the former. The Rebellious Tribes, having lost their General, begin immediately to tack about; and to sneak and fawn on their lawful Soveraign, with as great a shew and appearance of Zeal as that wherewith they had lately opposed him. They have *ten parts*, they say, *in the King*: and therefore they conceive 'tis a sawcy encroachment upon their Right for *Judah* to monopolize their Prince. But the King, it seems was too well acquainted with the rebellious Tempers of these Hypocrites to repose any great share of confidence in them: And therefore he believes it to be the safest course to re-establish himself among his old trusty try'd Friends at *Jerusalem*. Upon this *She-*

*ba*,

*ba*, a hot-headed *Benjamite*, takes upon him to rally the Rebel-Forces; and proclaims a second Revolt, with this popular Remonſtrance, *we have no part in David, neither have we Inheritance in the Son of Jeſſe: Every Man to his Tents, O Iſrael.* 2 Sam. 20. 1. But, before we come to the end of that Chapter, we have the Head of this Fool-hardy blade thrown over the Walls of *Abel*; and thereby another ſtop put to the progreſs of Rebellion.

The third and laſt Conſpiracy, within the Memory of *Solomon*, was that of *Adonijah*. 1 Kings. 1. A deſign as unfortunate as either of the former; and every whit as fatal in the end. This brief ſurvey of theſe three Plots is ſufficient to illuſtrate the Text without any other Comment; and we may hence eaſily learn upon what grounds the Wiſe Man was induced to give this advice to his Son, *To fear the Lord and the King; and not to meddle with thoſe that are given to change.*

The Words do evidently contain in them

1. An abſolute command, preſſing the obſervance of a poſitive Duty; *fear thou the Lord and the King.*

2. A negative Precept, or Caution against a dangerous failure; *meddle not with*, &c. Of both which in their order.

And first, I take it for granted that 'twill be needless at present to inforce the Duty of *fearing God*. I presume there can be none here, who are not already sufficiently convinc'd that 'tis this which is the *beginning of Wisdom*; and that therefore to be ignorant of, or not to regard, our Obligations in this particular must doubtless be the errantest folly and madness imaginable. So that our main business in this place will be to shew you the necessary connexion there is betwixt the true *Fear of God* and the *Fear of the King*; and the reasons why King *Solomon* has here link'd them together.

And indeed we shall not need many Instructions to find out the reasonableness of the Wise Mans Injunction, if we consider that the Power of Princes owes its Original to that of an Omnipotent God: and therefore if we quake and tremble at the remembrance of the one, we cannot but shiver at the thoughts of the other. For all supream

Go-

Governours and Law-givers (such only excepted as have advanced themselves to that Station by their own Treasons and Ambition) have a surer Character than ordinary of the Divine Essence stamp'd upon them: They are Gods Vicegerents on Earth, and act wholly by his Authority and Commission. Now, whether their Titles and Government have descended upon them by hereditary Right or the free Voice and the Election of their Subjects, their power is still the same. They are ever the Ministers of God, and not of the People; and therefore are to be obeyed not solely in regard of *bearing the Sword*, and executing Justice on Offenders, but because they are *the Ordinance of God*, and Deputies to the King of Heaven. To say that an Elective Prince has his Power from those that have voted him into the Throne, is intoliberate and unreasonable Nonsence. For, since no private Man has a Legal Power over his own Life, to dispatch and execute himself upon the Sence of some gross and enormous Crimes, it follows that he cannot transfer any such Power to another; and there-

fore

fore that those that have any just power of Life and Death must necessarily borrow it of him by whom *Kings Reign, and Senatours decree Justice*, who only has the Supream disposal of our Souls and Bodies; and who can, at Pleasure, throw both into *Hell Fire*.

The old Testament is every where very plain in asserting this Divine Original and right of Government: Always stiling Princes *the Anointed of the Lord*, or bestowing on them such other Titles as do necessarily imply that their Deputation comes from aboye. The Almighty himself has there declared of them that they *are Gods*, and that they *are all the Children of the most High*; Having nothing common with other Mortals but that they *dye like Men*. And if so, the *Fear of God* and the *Fear of the King* are not only mutually depended the one on the other; but are one and the same. It can be no less than Sacriledge to rob our Princes of that Tribute of Fear and Honour which is due to them; and it must be direct Blasphemy to *despise their Dominions, and to speak evil of their Dignities*.

Nay;

Nay; and to take of all occaſion of Cavil upon a Princes Mal-Adminiſtration of Affairs, and falling into Irreligious practiſes (as if theſe failures were enough to forfeit his Commiſſion and ſuperſede his Authority) we find in the Language of the Holy Scriptures the very Heathen Emperors ſtiled *God's Anointed*, as well as the Kings of *Iſrael* and *Judah*; as deriving their Authority from the ſame Fountain of Government, the great and Almighty Law-giver of the Univerſe. Thus *Nebuchadnezzar*, the Pagan King of *Babylon*, is called Gods Servant. Jer. 27. 5, 6. *I have* (ſays God there by the mouth of his Prophet) *made the Earth, and given it to whom it ſeemed meet unto me: And now I have given all theſe Lands into the Hands of Nebuchadnezzar the King of Babylon my Servant, and all Nations ſhall ſerve him and his Son and his Sons Son.* And therefore the Prophet *Daniel* applies himſelf to this Tyrant, in the ſame awful ſtrain as he would in any other Prince appointed by him who *ſtands in the Congregation of the Mighty*, and delights to be intituled *a Judge among Gods. Thou O King*, ſays he, *art a King of Kings:*

for

*for the God of Heaven hath given thee a Kingdom, Power, and Strength and Glory.* Dan. 2. 37.

And the Doctrine of the Gospel, in this particular, runs exactly parallel with that of the Law: Our Saviour having there in the same Sentence and breath, commanded us to give to *Cæsar the things that are Cæsars, and to God the things which are Gods.* Which is only another Phrase for *Fear the Lord and the King*: And does in as express Terms command us to remember that Religion and Loyalty go hand in hand; and that a firm perseverance in Religious Practises is the surest Prop that can be thought of to support the Credit and Repute, the Power and Authority of a Lawful Prince. 'Tis true, our Saviour's Enemies accus'd him of this, amongst many other Capital Enormities, That he was a *Fellow that perverted the Nation, and forbad to give Tribute to Cæsar, saying that he himself is a King.* Luke 23. 2. But had he bin, as his Accusers there represent him, a man of a Factious Spirit, and one that loved to raise sedition, he would certainly have resisted the Authority that led him to the Cross; especially

ally, ſince (upon one Prayer to his Father) he could have him furniſhed with *more than twelve Legions of Angels* to aſſiſt him.

Nor were his Apoſtles any greater Encouragers of Tumults and Rebellion than their Maſter. St. *Paul*, the great Doctor of the Gentiles, tells his Flock that they *muſt needs be ſubject* to their Magiſtrates, and *pay them Tribute; becauſe they are Gods Miniſters.* And therefore he adviſes them to *render to all of them their dues; Tribute to whom Tribute is due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour.* Elſewhere (*Rom.* 13. 1, 2.) he requires paſſionately, that *every Soul be ſubject to the Higher Powers; becauſe there is no Power but of God; the Powers that are, are ordained of God.* And he there adds, *Whoſoever reſiſteth the Power reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation.* St. *Peter's* Epiſtles teach the ſame Doctrine; that we ought to *ſubmit our ſelves to every Ordinance of Man for the Lords ſake; whether it be to the King as ſupream, or unto Governours as unto thoſe that are ſent by him; for ſo is the will of God.* And again: *This is*

*thank-worth if a Man for Conſcience ſake towards God endure Grief, ſuffering wrongfully. For what Glory is it, if when ye are buffeted for your Faults, you take it Patiently? But if when you doe well, you ſhall take it patiently and ſuffer for it, this is acceptable to God.* 1 Pet. 2.

Upon the whole Matter, our Duty to God and the King ſeem to be as inſeperably linked and twiſted together, as the *Love of God* and of our *Neighbours*. And how firmly that is done, St. *John* will teach us. 1 John 20, 21. *If a Man ſay*, ſays he, *I love God, and hateth his Brother, he is a Lyar: for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this Commandment have we from him that he that loveth God loveth his Brother alſo.* Which two Verſes, by a very ſmall variation of the Words, may be very well applyed to our preſent Purpoſe. For if a Man ſay he *fears God* and yet *fears not his King*, he is a Lyar: For he that fears not the King whom he has ſeen, will never fear God whom he has not ſeen. And the latter Verſe is yet more appoſite than the former. *And this Commandment have we from*

*him*

*him, that he* that fears God ſhould fear his King alſo.

I have now done with the Former Part of the Text, having ſhown you the reaſonableneſs of joyning the *fear of the Lord* with the *fear of the King*: But to reduce this Doctrine the better into Practice, 'twill be extreamly convenient to take along with us.

In the Second place, King *Solomon*'s negative precept, or Caution againſt a dangerous failure; mentioned in the Words following: *Meddle not thou with thoſe, &c.*

By Men *given to change* ſome Interpreters would have us to underſtand *iterantes peccata*, ſuch luke-warm Converts as for a while (to ſecure their Intereſt and the main Stake) put on an outſide Colour of Loyalty; but, upon the leaſt Proſpect of Advantage re-aſſume their beloved Principles of Faction and Sedition. 'Tis undeniably true that there have always bin, and to the end of the World always will be, a numberleſs Company of ſuch Phariſaical Loyaliſts as theſe; who *fear the King*, as the *Indians* worſhip the Devil, to prevent his hurting of them, and

not out of any Right and Sincerity of their Duty. And 'tis as certain that these fellows are a most pernicious Race of People, and utter strangers to God and Religion: So that, if we are wise, we should no more *meddle with them* than we would bear company with a man infected with the Plague, or sojourn in a Pest-House. But these men are not properly *given to change*, because of their returning thus *with the Dog to his Vomit, and with the Sow that was wash'd to her wallowing in the mire.* No. They are rather to be ranked among such as the Scripture tells us are *settled on their Lees*; and can no more alter their Rebellious Opinions than the *Ethiop* can *change his Skin, or the Leopard his Spots.*

Others again will have the wise Man's Inhibition levelled at such fickle and unconstant Souls as have ever their thoughts gadding after this and the other new Toy; and are ever satisfied with the present juncture of Affairs, how happy and prosperous soever. We are all of us (God knows) to be liable to transgressions of this Nature; and are seldom, if ever, pleased with our

own

own Lot and Station in the World. Ambition, Envy, Pride (or some such unlucky passion or other) is always a hurrying us on to some new project; either out of a design of gratifying a revengful humour, or out of a fair Prospect of advancing our Fortunes. This Weathercock Temper may indeed be most justly and modestly reckoned a being *given to change*: and 'twill become a man of Prudence first to endeavour to cure himself of this Natural and Epedimic Distemper, and then to have a care not to *meddle* with such as are over-grown in it.

However; since King *Solomons* Caution in the Text against *meddling with such as are given to change*, is annexed to his command of *fearing the King*, it seems most agreeable to Reason that we should here think our selves forbidden to associate with those that have a Pique at Monarchy, and are always pressing for a *Change* of that into some other new Model of Government. We may every where meet with too many sad instances of this kind: Men that have accustomed themselves to con-

found

found *Liberty* with *Licentiousness*; and *Freedom* with *Power*; and therefore they are very apt, or very desirous at least, to think their Properties invaded if they may not be permitted to share the Scepter with their Soveraign. By these Blessed Informers we are taught to look upon our selves *Free-born Subjects*; Men fairly entitled to *Liberty* and *Property*, and a People that (by the fundamental Laws of our Land) have a right to prescribe Rules to our Prince, and to sit as Fellow-Companions with him on his Throne. Any other kind of subjection than this is to be interpreted *Slavery*: and we may not, for shame, tender any other Obedience than what will just serve to create a distinction betwixt Prince and People.

Now wheresoever we meet with any of these preposterous Politicians (that are for fixing the *Head* of Justice in the *Heels* and fag-end of the Nation) we are to betake our selves to the Advice the Text gives us; and to be industriously careful not to *meddle with* them. We are not, by any means, to suf-

fer

ser our selves to be wheadled into their Councels and Cabals; or ever to indulge our selves the Curiosity of prying into their Secrets. And we ought the rather to be on our Guard, the more prone we are to be tempted into this sort of miscarriage. 'Tis a mighty tickling piece of Honour to be reputed a Man of Intrigue, and a Person well vers'd in the Mysteries of State; to be admir'd and cried up for one of a Politick Pate and a shrewd Commonwealth's Man. These are the Glittering Temptations which usually betray Men into an acquaintance and intimacy with such as are given to change: Till experience, in the end, convinces them of their Folly, and shows that those edge-tools are not to be meddled with by every forward Child and Scripling Statesman. And therefore any man of common discretion, that observes a Suit of this Nature laid for him, ought to arm himself with Old Isaac's Ejaculation, *O my Soul, come not thou into their Secret: unto their Assembly, mine Honour, be thou not united.*

But

But, yet further: we are not only to avoid the being drawn into the secret *Leagues* and *Associations* of these Men: But we are withal to *shun* and *fly* their *Company*, as much as we would a common Infection. *Evil Communication*, the Apostle has forewarned us, will *corrupt good Manners*: and the best of us will be sure to bring away some tincture of the ill Habits of those with whom we converse. Besides, *Rebellion* (we are told) *is as the sin of Witchcraft*; 'tis a virulent and incurable Distemper, not to be wrought on, nor removed by any Application whatever. Nay, and 'tis such an awkard and unaccountable sort of Witchcraft, as (by a strange and unusual kind of philtre) makes us in Love with Ugliness and Deformity; A Passion every way as unnatural as for a Man to dote upon a Spirit or Hobgoblin.

Some of us here present may have cause to remember the time when the *Fear of the Lord* and the *Fear of the King* were banished the Land together; and when the vanity of being *given to change* was an Humour

that

that generally prevailed. And we cannot surely have forgotten the ghastly Face of Affairs in those days; when every man was permitted to do *what was right in his own Eyes*, or (to speak in the Language of the Times) as the Spirit moved him. A Spirit of that infernal Hue, that Hell it self is hardly able to give us a prospect of more Horror and Amazement than *Liberty of Conscience* (which is only another Name for *License to Sin*) had then brought upon us. Into how many hideous shapes, within the space of twelve years, was our Government changed? First, we had a Parliament to lead and guide us; then a crazy Remnant of the House of Commons afterwards a Committee of safety, then an Army; and last of all a Protector. And under all these various forms of Treason and Rebellion and Usurpation, our Land lay a bleeding and wallowing in her Gore; nothing but an universal Destruction and *Desolation* appeared *in our Streets*. Our *young Men were slain with the Sword*, and there was hardly any *left to make Lamentation*, but those Tray-

terous Crocodiles that had done the Murder.

This is the Countenance of Affairs so much admired by Rebels; and the *Diana* that's ador'd by men *given to change*: But certainly the Features are not so lovely as to ensnare men of Thought and Consideration. On the Contrary, if we desire to have a view of the Blessings and Beauty of Monarchy; we cannot furnish our selves with a fairer Draught than we meet with in the Reign of our late Soveraign: A Prince so peculiarly the care of Heaven, that his very Enemies would confess that *God was with him of a Truth*. The whole Tenour of his life was a continued Series of Miracles; and he was every where most visibly protected by the Arm of the Omnipotent. Who less than a God of Infinite Power could have brought back that exiled Prince to his Fathers House in Triumph: And that too without the expence of a drop of Bloud; with the General Shout and Acclamation of his People? Nor has the Glory of our Peace bin since eclypsed.

sed. We have sate happyly *under our own Vine*, and *eaten of our Fig-Tree* without Disturbance; whilst our Neighbours round about, the Generality of *Europe*, has bin floating in a Sea of Blood. Nay, and he had reduced the Unity of our Church to as great a measure of perfection as that of the State. Instead of our late infinity of seperated Assemblies and Congregations, steered and pilotted by puny Zealots of different Notions and Interests; he liv'd to settle among us an Uniform Profession of *one God, one Faith, one Baptism*. And in this compleat State of Happiness (when it could neither be said of us that *without were quarrels*, nor that *within were Fears*) it pleased the Lord *to take away our Head from us*; to crown him with an eternal weight of Glory in the highest, for the Faithful discharge of his Commission on Earth.

And after all these Demonstrations that the *Lord careth for us*, shall we be afraid to make him our Confidence and *our Portion for ever*? Doubtless the Almighty's *Arm is not shortned*: But he is still as *mighty to*

*save* as ever. Our Religion cannot want a Protector; as long as the Crown is worn by a Son of that Royal martyr that sealed it with his Bloud. The blackest of our present Soveraign's Enemies will acknowledge him to be a Prince highly Generous and brave; and therefore we may be well assured he will keep his Word in following the Example of his Gracious and Mereiful Brother, as well in the Preservation of our Religion as in the Maintainance of our Laws. The Representative of a God of Infinite Truth cannot but be *Faithful* when he has *promised*. In this Assurance let us rest quiet and peaceable; always remembring that we are not to say any *Evil of the* King so much as *in our Hearts*. Besides; if we desire that our Soveraign should make the Laws of the Land his Rule (as we have no manner of Reason to doubt but he will) it is very fitting that we should first make them ours. And if so; we shall there find that it has bin deemed Treason to

think the King was of any other Communion than the *Church of England*, and that true Loyalty and Obedience to our Sovereign is still consistent with the establish'd Principles of that Religion, which his Majesty has already engaged to defend and protect.

Lastly; supposing that any of our Princes (which in our present Circumstances cannot be imagined) should so far forget his Duty to God, as to transgress the Commission wherewith the Almighty had entrusted him for our good; yet this cannot possibly give us any warrant to *go and do likewise*. No. We must, with all Christian Humility, submit to the severest Penalties in the Ordinances of our Lawful Soveraign; when the Precepts of the Gospel will not allow us to pay an Active Obedience. These are the true Measures of Allegiance, chalked out to us in the examples of our blessed Saviour and his Apostles: And *if any Man teach any other Doctrine than this, we have no such Custom neither the Churches of Christ.*

Now

Now to God the Father, the Son and Holy Ghost; three Persons and one God, the *King of Kings and Lord of Lords*; be ascribed all Glory, Honour, Praise, *Might*, *Majesty* and Dominion now and for ever. *Amen.*

FINIS.

## *Advertiſement.*

A Plain and Profitable Expoſition of, and Enlargement upon, the Church-Catechiſm: By way of Queſtions and Anſwers. For the more ample inſtruction of the more adult Children, and other elderly Perſons that need it. And divided into ſo many Parts as there are *Lords Days* in each Year; that it may be gone through Yearly, either publicky in the *Churche*, or privately in *Families*. Together with the *Scheme* of a ſhort *Catechiſm* annexed for the benefit of the Younger ſort of *Catechumens*. By *SIMON FORD* D. D. and Rector of *Old-Swinford* in *Worceſterſhire*. And are to be ſold by *John Gellibrand* at the *Golden Ball* in *St. Pauls Church-Yard*.